RELATED ISSUE 2

To what extent should contemporary society respond to the legacies of historical globalization?

Key Issue
To what extent should we embrace globalization?

- **Related Issue 1**: To what extent should globalization shape identity?
- **Related Issue 2**: To what extent should contemporary society respond to the legacies of historical globalization?
- **Related Issue 3**: To what extent does globalization contribute to sustainable prosperity for all people?
- **Related Issue 4**: To what extent should I, as a citizen, respond to globalization?

Chapter 5
Foundations of Globalization

To what extent did early globalization affect peoples of the world?

- Why and how did globalization begin?
- How did the foundations of historical globalization affect people?
- How did the consequences of historical globalization affect people?

Chapter 6
Legacies of Historical Globalization

To what extent do the legacies of historical globalization affect peoples of the world?

- What are some legacies of historical globalization?
- How has cultural contact affected people?
- How has the exchange of goods and technologies affected people?
- How are the legacies of historical globalization continuing to affect people?

Chapter 7
Legacies of Historical Globalization in Canada

To what extent have the legacies of historical globalization affected Canada?

- How did historical globalization affect Canada?
- What are some legacies of historical globalization in Canada?
- How has historical globalization affected Indigenous peoples in Canada?
- How do some legacies of historical globalization continue to affect Canada?

Chapter 8
Living with the Legacies of Historical Globalization

To what extent have attempts to respond to the legacies of historical globalization been effective?

- How effectively have people responded to the legacies of historical globalization?
- How effectively have governments responded to the legacies of historical globalization?
- How effectively have organizations responded to the legacies of historical globalization?
- How does historical globalization continue to affect the world?

The Big Picture

Events that happened in the past often affect people's lives today. In some ways, it is as if the past were still alive. Past events can affect the choices that are available to you now — but other choices are not yours to make.

Your birth, for example, was not a choice. You were born in a specific country, in a specific community, and to a specific family, and you had no choice in this. But you do have a choice in deciding how to respond to the forces that have shaped — and been shaped by — your country, your community, and your family.

These forces are legacies — things that have been passed on by those who lived in the past. These legacies of the past can colour the present — but the ability to analyze these legacies, to understand how they evolved, to recognize their effects on the present, and to respond thoughtfully is essential to becoming an informed participant in today's society.

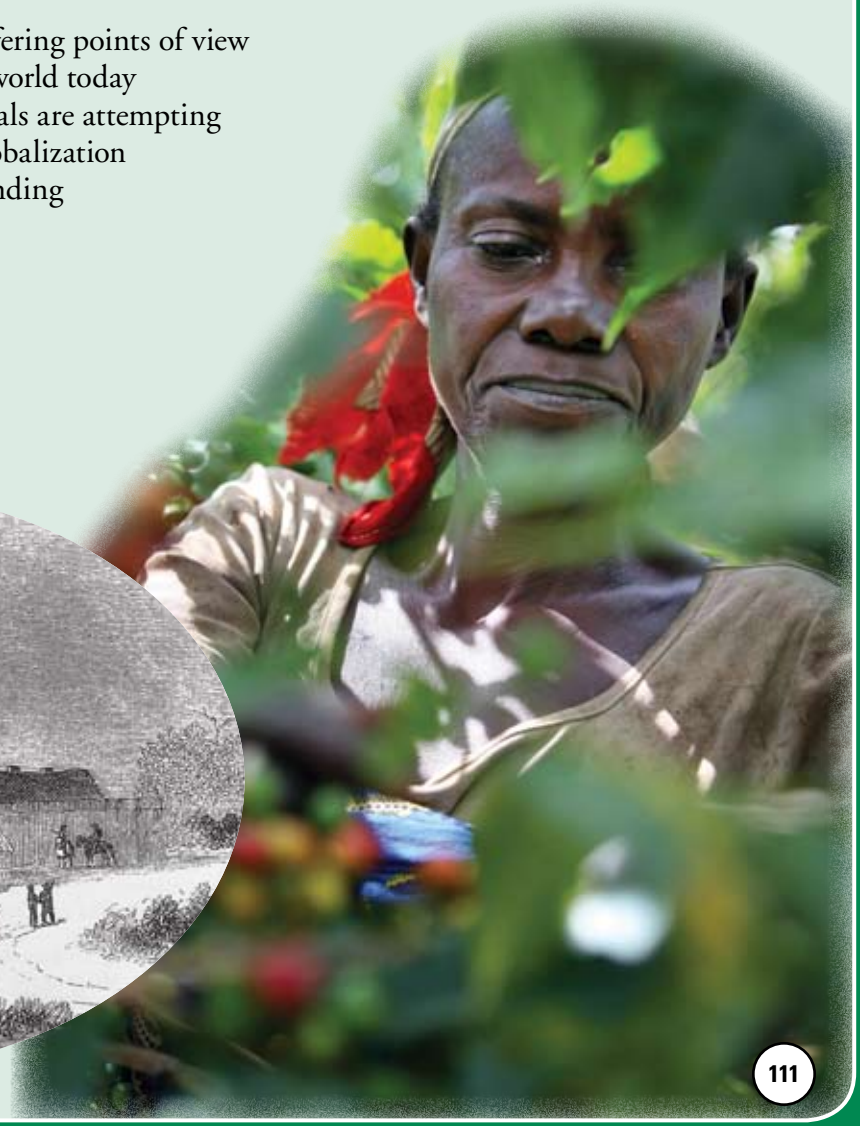
In Related Issue 1, you explored some of the relationships between identity and the globalizing process, and you analyzed and evaluated how globalization affects aspects of your life — and the lives of others. In this related issue, you will discover that globalization is an evolving phenomenon with roots that stretch far back in time. As you explore the legacies of historical globalization, you will encounter actions, ideas, values, and forces that promoted globalization in the past. You will also analyze and evaluate how historical globalization continues to affect societies today.

One of the ideas you will encounter in this related issue is that historians and economists do not agree on exactly what historical globalization is or when it took place. But some argue that no matter when this phenomenon started and ended, people today continue to struggle with its repercussions.

Descendants of Aboriginal peoples around the world, for example, continue to struggle with the effects of historical globalization on many aspects of their daily lives and their identity. The specifics may differ, but in some respects, this common struggle has united Indigenous peoples in various countries. Understanding historical globalization and its effects will help you develop an appreciation of contemporary, cross-cultural perspectives.

The chart on the previous page shows how you will progress through Related Issue 2. As you explore this related issue, you will come to appreciate

- how decisions made and actions taken in the past are legacies of historical globalization
- how struggles between peoples with differing points of view and perspectives continue to affect the world today
- how governments, groups, and individuals are attempting to respond to the effects of historical globalization
- how you can develop a deeper understanding of the relationship between historical globalization and your own life
- how you can respond to the effects of historical globalization



Your Challenge

Participate in a four-corners debate that discusses, analyzes, and evaluates responses to the question for this related issue:

To what extent should contemporary society respond to the legacies of historical globalization?

✔ Checklist for Success

Use this checklist to enhance your ability to participate in the debate.

My Knowledge and Understanding of the Issue

My powerful questions show my understanding of the issue.

My presentation provides valid evidence to support my position.

My answers show my understanding of many points of view and perspectives.

My Selection, Analysis, and Evaluation of Information

I drew information from a variety of sources.

My evidence is relevant, valid, reliable, and free of bias.

My presentation clearly expresses my criteria for judgment.

My sources and references are cited correctly and accurately.

My Participation

I support my position with graphics and use technology appropriately.

I am willing to consider many views and perspectives.

I listen respectfully and respond thoughtfully to new ideas.

I am prepared to change my position as new ideas are presented.

Your Participation in the Debate

As you progress through the four chapters of this related issue, you will develop understandings of, and opinions and ideas about, the legacies of historical globalization and how they continue to affect the world today.

These ideas will become the focus of a four-corners debate on this statement: Contemporary society has done enough to respond to the legacies of historical globalization. This statement stems directly from the question for this related issue.

When the debate begins, you will see four signs — Strongly Agree, Agree, Strongly Disagree, and Disagree — posted in the four corners of the classroom. These signs indicate levels of agreement, or disagreement, with the debate statement.

When the debate begins, you will take a position under the sign that best represents your views on the debate statement. During the debate, you will have an opportunity to present evidence explaining why you chose this position. You will also have an opportunity to listen to, consider, and ask questions about the views of others, as well as to decide whether their arguments are convincing enough to persuade you to change your position.

Your teacher will explain the debate procedure in more detail.

How You Will Prepare for the Debate

The four chapters of this related issue encourage you to explore the legacies of historical globalization, to analyze contemporary responses, and to evaluate whether these responses are appropriate. As you do this, you will be gathering the background and materials you need to participate effectively in the four-corners debate. At the end of each chapter, you will have an opportunity to think about and start preparing the material you will need to complete this challenge.

The key to a successful four-corners debate is the quality of the questions that are asked and answered. By asking and answering powerful questions, and listening thoughtfully and respectfully to the responses of others, you and your classmates will have many opportunities to evaluate and respond to informed positions on the debate statement.

Steps to a Four-Corners Debate

Step 1

To create powerful questions and prepare an informed position on an issue, it is important to analyze the issue — to break it down into its parts and try to understand the relationships among the parts and the whole.

Examine the parts of the debate statement. What, for example, does the term "contemporary society" mean? Is this the society you live in — or is it another society? Are these societies the same? If not, what are the differences and why are they important? When preparing for a debate, you must examine every aspect of the debate statement and decide on its meaning.

As you progress through this related issue, prepare questions that you want to find answers to before making an informed decision about your position on the issue. Make notes that will help you answer your own questions.

Step 2

Take a starting position. Do you strongly agree, agree, disagree, or strongly disagree with the debate statement? The ideas you encounter as you progress through this related issue will help you develop your position — and decide whether you need to carry out additional research before deciding what position to take.

When the debate begins, you will be asked to move to the area of the classroom with the sign that best represents your position on the issue. The number of students taking each position will be counted.

Step 3

Present your informed position — and be prepared to listen to others present theirs.

To add interest and depth of meaning to your presentation, consider including visuals such as maps, charts, and diagrams.

During the discussion, you will have an opportunity to change your position. After hearing several presentations, for example, you may decide that you want to change your position from "strongly agree" to "disagree." If you do this, you will move to a different area of the classroom. Be prepared to identify the arguments that persuaded you to make the change.

Step 4

When the debate ends, the number of students in each corner of the classroom will reflect the final views of the class as a whole. Take note of the number of students in each area. Sum up the debate, commenting on

- the process and main discussion points
- whether, how, and why your position or the position of your classmates changed
- the quality of the evidence presented
- the value of this kind of debate as a learning tool

Challenge Tip

To get the most out of a four-corners debate, consider these pointers.

Listening	Thinking	Participating
Try to hear other points of view and perspectives.	Resist pressure to go with the flow.	Listen respectfully to others.
Don't pass judgment until you've heard all the evidence.	Be open to compromise.	Accept that others may know more than you do.
Be open to the views of others.	Don't take things at face value.	Be prepared for others to persuade you.
Assess the information, not the person providing it.	Be open to changing your ideas.	Allow your ideas to go in directions you hadn't considered.
Be willing to consider challenges to your point of view.	Examine your own biases as you listen.	Share your ideas.

Chapter 5 Foundations of Globalization

I II III IV V VI VII VIII IX X L C M
The nine Indian figures are
9 8 7 6 5 4 3 2 1
With these nine figures, and with the sign 0 . . .
any number may be written.
— Leonardo Fibonacci (Leonardo of Pisa), Italian mathematician,
in his book *Liber Abaci* (*Book of Calculation*), 1202

Figure 5-1 For thousands of years, societies used their own number systems to complete mathematical calculations and to keep track of time, place, distance, and resources. Some of these systems are shown on this page. Because Rome ruled much of Europe for centuries, most Europeans used the Roman number system — Roman numerals — until the Italian mathematician Leonardo Fibonacci published *Liber Abaci* in 1202 and introduced the Indo-Arabic system to the continent.

CHAPTER ISSUE

To what extent did early globalization affect peoples of the world?

AT ONE TIME, the peoples of the world used a variety of number systems to count, measure, and calculate the value of trade goods.

But what happened when people wanted to trade with neighbours who used a different system? To understand what this was like, make up a counting system of your own. Then try to sell your pen or pencil to a partner who has made up a different system. What problems did you run into? Think about how hard it would be for societies that used different number systems to trade with each other.

Examine the collage of number systems on the previous page.

- How many different counting systems can you see? Which can you identify?
- What trade difficulties might have arisen when a buyer and seller used different number systems?
- What benefits do you think Leonardo Fibonacci might have seen in the Indo-Arabic numerals?
- Why do you think the Indo-Arabic number system came to be so widely used?
- How might the development of a uniform international numbering system affect merchants?
- How might the use of a single number system contribute to globalization?

KEY TERMS

imperialism
historical globalization
mercantilism
capitalism
grand exchange
Industrial Revolution

LOOKING AHEAD

In this chapter, you will explore answers to the following questions:

- Why and how did globalization begin?
- How did the foundations of historical globalization affect people?
- How did the consequences of historical globalization affect people?

My Point of View on Globalization

Look back at the notes you recorded as you progressed through Related Issue 1. What new ideas did you add to your understandings of globalization? Use words or images — or both — to answer this question. Date your ideas and add them to the notebook, learning log, portfolio, or computer file you are keeping as you progress through this course.

VOICES

Our own mother tongues are things in which we participate totally. They change our perception. So that if we spoke Chinese we would have a different sense of hearing, smell and touch.

— Marshall McLuhan, Canadian media expert who first used the term "global village"

WHY AND HOW DID GLOBALIZATION BEGIN?

Experts disagree about exactly why and how globalization began. Some say globalization is as old as trade among peoples. Others say it began in about 325 BCE when the Buddhist leader Chandragupta Maurya combined religion, trade, and military might to create a vast protected trading area in much of present-day India. What advantages might a protected trading area provide?

Still others say that globalization started in the 1100s when Genghis Khan, the Mongolian warrior-ruler, introduced the idea of fighting from horseback. Using this new strategy, he created an empire that stretched from the Adriatic Sea to the Pacific coast of China — and he integrated trade routes linking Europe and Asia into one long, controlled pathway.

And many other experts date the rise of globalization to 1492, the year Christopher Columbus made his first trip to the Americas.

Is pinpointing a starting date important to understanding the effects of globalization on the peoples of the world? Think about the history you have studied in previous grades. What point would you identify as the start of globalization? Explain the reasons for your choice.

Web Connection

The First Peoples of the western hemisphere also developed complex trade routes, such as the grease trails of the Pacific Northwest. To find out more about the grease trails, go to this web site and follow the links.

www.ExploringGlobalization.ca

Early Trade Routes

As early as the third century BCE, a fragile network of caravan tracks linked Asia and Europe. Known as the Silk Road after the beautiful cloth made in China from thread harvested from silkworms, the various routes provided a way of distributing many prized goods, such as peppercorns.

But trade goods were not the only things that travelled the Silk Road. Ideas also moved along this trade route. The Indo-Arabic number system is one example. This system originated in India and was later adopted in the Middle East. In the 11th century, Europeans who traded with Middle Eastern merchants introduced the system to Italy, where the Roman system had been used. From Italy, this new system quickly spread throughout Europe — and today, it is used around the world.

Examine the map of the Silk Road. Trace the route of the Indo-Arabic number system from India to the Middle East and Italy. Why might Italian merchants have been the first in Europe to use this system?

Figure 5-2 Empires of the Silk Road, 100 CE

One Theory of the Evolution of Globalization

The Indian journalist, author, and technology consultant Ashutosh Sheshabalaya believes that globalization evolved in three distinct phases, or rounds:

- **First round** — Goods and ideas were exchanged along ancient trade routes. During this phase, writes Sheshabalaya, the Arab civilizations "were among the first ambassadors of the realm of ideas." They transferred knowledge of Indian science, medicine, literature, and mathematics to Europe.
- **Second round** — This phase grew out of the first round and began in the late 1400s. Building on new ideas, Europeans developed technologies that enabled them to sail much farther than ever before. The growth of globalization was related to European **imperialism**, a term that refers to one country's domination of another country's economic, political, and cultural institutions.
- **Third round** — The world is now in this phase, which evolved from the second round and began after World War II. It is a time of rapid growth of world markets and nearly instant communications and will be marked by the rapid rise of China and India as economic powers.

The Concept of Historical Globalization

Some economists and historians refer to Sheshabalaya's so-called second round as **historical globalization**. The beginning of this period is often identified as 1492, the year Christopher Columbus made his first voyage to the Caribbean. Some experts, such as Sheshabalaya, say that this period ended only when the United States and the Soviet Union emerged as superpowers after World War II. This post-World War II period is often called contemporary globalization.

But not everyone agrees with this view. Economists Kevin O'Rourke and Jeffrey Williamson, for example, point out that, until the 1800s, most trade goods were imported luxuries, such as fine sewing needles for First Peoples and beaver furs to make hats for fashionable Londoners. These luxury goods did not substantially change societies.

In O'Rourke and Williamson's view, globalization began in the 1800s, when low-cost goods from farms and factories poured into markets around the world — and access to these goods began to change the way masses of people lived.

Figure 5-3 These are just two of the many monuments erected in cities in Europe and the Americas to commemorate Christopher Columbus's voyages. What do these monuments say about some people's views on the importance of Columbus's voyages? Does the large number of monuments help convince you that globalization began with Columbus's first voyage in 1492?

REFLECT AND RESPOND

Each of the following statements represents a theory about when globalization began:

- Globalization has been around since the world began.
- Globalization began in 1492, when Christopher Columbus made his first voyage to the Americas.
- Globalization began in the 1800s, when access to cheap trade goods began to change societies.

Think about what you have learned so far about globalization and add two more statements to this list. List three criteria you would use to judge which of the five statements you agree with most strongly.

ANALYZING HISTORICAL AND CONTEMPORARY PERSPECTIVES WITHIN AND ACROSS CULTURES

In the early history of contact between the Americas and Europe, few names are better known or more controversial than that of Christopher Columbus.

When Columbus sailed from Spain in 1492, his goal was to find a new route to China. He never did reach China — but on October 12, 1492, his expedition landed on an island in the Caribbean Sea. He named the island Hispaniola and claimed it for Spain. Today, this island is divided into two countries: Haiti and the Dominican Republic.

Many Europeans regard Columbus as a hero who "discovered" the "New World" and started the era that is often called the Age of Discovery.

But not everyone views Columbus as a hero. When some American cities proposed celebrations to mark October 12, 1992 — the 500th anniversary of Columbus's landing on Hispaniola — protests erupted. Many Indigenous people in particular preferred to celebrate "500 years of resistance." Why might some Indigenous peoples object to celebrating Columbus as a hero?

The controversy over celebrating this anniversary shows how historical figures continue to affect people today and how events can be viewed differently by different individuals and cultural collectives. The following steps can help you analyze and understand various points of view and perspectives. As you progress through this course, you can use the same steps to analyze and understand points of view and perspectives on other controversial people and events.

Steps to Analyzing Historical and Contemporary Perspectives within and across Cultures

Step 1: Prepare to analyze

Analyzing involves breaking down a topic or event into its parts and trying to understand the relationships among the parts — and the whole.

With a partner or small group, prepare five charts similar to the one shown on the following page. You will need one chart for each quotation.

Discuss how the questions in the first column of the chart help you analyze a point of view or perspective.

Step 2: Analyze the points of view and perspectives

With your partner or small group, read the quotations on the following page and work together to analyze each by answering the questions on one of the charts.

Step 3: Compare the points of view and perspectives

To compare the points of view and perspectives, you may choose to divide the charts into categories such as the following:

- historical and contemporary points of view and perspectives
- individual points of view and group perspectives
- European points of view and perspectives
- Aboriginal points of view and perspectives

What conclusions can you draw about the way Columbus is — and was — viewed by various groups at different times?

Step 4: Complete your analysis

Assess how these points of view and perspectives influenced your own thinking about the topic by answering the following questions:

- What were your opinions when you started this analysis?
- Which speaker or writer do you think provides the most balanced assessment? What criteria did you use to make this choice?
- Does the validity or importance of a point of view or perspective depend on who is expressing it? Why or why not?
- How did these various points of view and perspectives influence your understanding of the topic?

Summing up

If your community decided to hold an event to commemorate Columbus, what suggestions could you offer to ensure that all voices are heard? Would the points of view and perspectives you identified in this activity influence your suggestions? Explain the reasons for your response.

Inscription on the Columbus monument, erected in 1912 in Washington, D.C.

> To the memory of Christopher Columbus, whose high faith and indomitable courage gave to mankind a new world.

British writer **V.M. Hillyer** in *A Child's History of the World*, first published in 1924

> Of all the men of whom we have heard, whether kings or queens, princes or emperors, none can compare with Columbus. Alexander the Great, Julius Caesar, Charlemagne were all killers. They took away. But Columbus gave. He gave us a new world.

John Mohawk, Seneca author and educator, 1992

> Christopher Columbus is a symbol, not of a man, but of imperialism . . . Imperialism and colonialism are not something that happened decades ago or generations ago, but they are still happening now with the exploitation of people . . . The kind of thing that took place long ago in which people were dispossessed from their land and forced out of subsistence economies and into market economies – those processes are still happening today.

Ronald Wright, Canadian historian and novelist, in his book *Stolen Continents*, published in 1993

> When I interviewed people for the final chapters of this book, I was told by Dehatkadons, a traditional chief of the Onondaga Iroquois, "You cannot discover an inhabited land. Otherwise I could cross the Atlantic and 'discover' England." That such an obvious point has eluded European consciousness for five centuries reveals that the history we have been taught is really myth.

American Indian Movement of Colorado, 1994

> Columbus' arrival was a disaster from the beginning. Although his own diaries reveal that he was greeted by the Tainos [the Indigenous people of Hispaniola] with the most generous hospitality he had ever known, he immediately began the enslavement and slaughter of the Indian peoples of the Caribbean.

Analyzing a Point of View or Perspective Topic _____	
Who is the speaker or writer?	
When did she or he speak or write?	
What is his or her background?	
How might this background influence his or her point of view or perspective? Do you think this perspective or point of view is biased? Why or why not?	
Do you think she or he is sharing a group perspective or an individual point of view?	
What is the message?	
What words emphasize this message?	
What questions about the topic does the message raise or leave unanswered?	
Whose perspective or point of view is not included?	

Vocabulary Tip

When analyzing points of view and perspectives, it helps to understand the difference between **denotation** and **connotation**.

Denotation The dictionary meaning of a word or phrase.

Connotation The emotional associations people may attach to a word or phrase.

Think, for example, about the word "snake." A snake is a limbless reptile. But to many people, the word "snake" connotes evil, treachery, and fear.

How did the foundations of historical globalization affect people?

When Johannes Gutenberg, a German inventor, pioneered a printing method that used movable type, he set in motion changes that would have far-reaching effects on Europe — and the world. Gutenberg's method was so revolutionary that it has been called the most important invention of the second millennium.

Figure 5-4 Johannes Gutenberg, in the dark cloak, examines a page printed on his flatbed press, which is in the background. By today's standards, these early presses were very slow — but they were much faster than copying manuscripts by hand. How might the availability of more and cheaper books have affected the worldviews of Europeans?

Until Gutenberg's innovation in the mid-1400s, books in Europe had been painstakingly copied by hand. In the years after his printed books first appeared, the number of printing presses in Europe increased dramatically. As books were produced more quickly and cheaply, more people could afford to buy them, and this encouraged more people to learn to read. The printed word played an important role in spreading new ideas about science, religion, politics, and philosophy across Europe.

The Rise of a European Middle Class

In the centuries after the fall of Rome in 476 CE, European society was engulfed in wars. People often lived in isolated, self-sufficient communities. Social status was often determined by birth, and social power was defined by the amount of land a person owned. The economy was based on arrangements between the lords who owned large rural estates and the peasants or serfs who worked for them. In return for the lord's protection, peasants and serfs gave their loyalty and obedience.

At the same time, however, towns and cities were growing. They attracted traders, craftspeople, bankers, entrepreneurs, artists, and scholars. Townspeople and city dwellers were usually independent. Their survival depended on their knowledge of a craft or their skill as traders and entrepreneurs. This knowledge and skill gave them new ways of accumulating wealth — and wealth became a measure of social status.

Figure 5-5 In 1560, the population of London was 120 000. By 1603, it had risen to more than 200 000. This drawing of the city was created by Claes Van Visscher in 1616. What evidence shows the importance of trade in London's growth?

Many historians believe these townspeople and city dwellers were the earliest middle class — people who earned money by practising a trade or craft. Their independence fostered a sense of individualism, a belief that people should be able to act freely. As a result, they often valued education and welcomed innovations such as exploration, scientific discoveries, and new technologies. How might the growing availability of printed books be linked to European attitudes toward individualism and innovation? How might these attitudes have helped foster historical globalization?

As the middle class grew larger and more influential, trade became even more important — and Europeans began to look for ways to increase profits by expanding trade.

Embracing New Ideas

The growth of towns and cities and the increasing importance of trade provided fertile ground for the development of new ideas and technologies. The Indo-Arabic counting system that moved from India to the Middle East, and from there to Europe, is just one example of an idea that was embraced by Europeans because it helped improve trade.

These new ideas and new technologies, combined with a desire to profit through trade, helped lay the foundations of historical globalization.

FYI

For many Indigenous peoples, keeping track of natural objects that differ in key ways is important. As a result, words might change to reflect the essential features of an object, such as its dimensions and whether it could be manipulated by humans. Psychologist J. Peter Denny reports, for example, that in Ojibwa, "two" as in "two blueberries" is *niizho-minag* because blueberries are perceived as three-dimensional (*minag*) and can be manipulated. But "two" as in "two bears" is simply *niizh*, because bears cannot be manipulated. Awareness of distinctions like these is a critical communication and survival skill.

New Ideas, New Technologies, and Historical Globalization

From about the 9th to the 13th century, Middle Eastern civilizations were centres of innovation and learning. Europeans drew on many of these innovations, especially in astronomy, to develop technologies that made travel, trade, exploration — and conquest — easier.

- The introduction of large, square sails and the lateen — a triangular, mobile stern sail that could be set at an angle to the wind — meant that larger ships could be built. These ships were also faster and more manoeuvrable.
- Improvements in navigational tools, such as the magnetic compass, the mariner's astrolabe, the sextant, and maps, meant that sailors could travel farther from land without losing their way.
- Gunpowder, which was invented in China, was first used in European warfare in 1324. Its introduction marked a dramatic change in the way wars were conducted. Muskets and cannons came to be widely used.

Think about the effects of each of these developments on trade and travel. Record one prediction about the significant role each development might play in the growth of globalization.

Figure 5-6
Notice the square sails on these 18th-century English ships, painted by Francis Swaine. How might these large, square sails have helped ships travel faster? Why would speed be important?

Global Competition for Trade

In the centuries after Columbus's first expedition, many European countries — especially those with strong seafaring traditions — began competing to establish colonial empires in the Americas and on other continents. Why would countries with strong seafaring traditions have an advantage in the race to establish colonies?

This European imperialism — the policy of extending a country's power by acquiring new territories and establishing control over other countries and peoples — was motivated by trade. European monarchs believed that colonies would increase trade by providing both cheap raw materials and markets for goods produced in the home country. Trade brought economic prosperity, and economic prosperity brought power. But whose interests were ignored in the race to claim colonies?

Mercantilism

In the 16th, 17th, and 18th centuries, European governments strictly controlled trade. To ensure prosperity, they believed that the balance of trade must favour the home country: its exports must be higher than its imports. As a result, colonies were viewed as a source of cheap raw materials.

Laws often required a colony's raw materials to be shipped to the home country. Only there could they be used to make finished products. Colonial entrepreneurs were not allowed to set up factories and use the colony's raw materials to manufacture goods in the colony. The products made in the home country were then shipped back to the colony and sold.

And to keep their own colonial markets strong, governments often prohibited colonies from importing goods from other European countries. This eliminated competition and meant that people in colonies could buy only goods made in the home country.

This policy of strictly controlling trade was called **mercantilism**. Who do you think did — and did not — benefit from mercantilism? How might this have affected their opinions of mercantilism?

FYI

The European mercantilists of the 16th, 17th, and 18th centuries did not call themselves "mercantilists" — because this word did not exist at the time. Like many historical terms, the word "mercantilism" was coined to describe a way of organizing a country's economy only after the mercantilist period was nearly over. The term "mercantilist" did not appear in English until 1838.

The decline of mercantilism

As the 18th century unfolded, many people began to resist mercantilism. What do you think might have inspired this resistance?

Dissatisfaction with mercantilism was especially strong in Britain's American colonies. In 1776, these colonists rebelled, and the American Revolution began. This war resulted in the creation of the United States as an independent country.

In that same year, the Scottish economist Adam Smith published a four-volume work titled *An Inquiry into the Nature and Causes of the Wealth of Nations*. This book, whose title is often shortened to *The Wealth of Nations*, challenged government economic control and advocated free trade, competition, and choice as routes to economic prosperity. In writing this book, Smith was laying the groundwork for an economic system that would later become known as **capitalism**.

Web Connection

Many historians and economists view *The Wealth of Nations* as the first great work of political economy — and Adam Smith's theories continue to influence many thinkers today. To find out more about Smith and his theories, go to this web site and follow the links.

www.ExploringGlobalization.ca

Dividing up the world

As the map on the following page shows, the British, French, Dutch, Spanish, and Portuguese had established large colonial empires by 1770. On which continents did they focus their attention at that time?

When the European imperial powers set about staking their colonial claims, they believed that their own customs, culture, and beliefs were superior to those of the Indigenous peoples they met. As a result, European governments simply declared that Indigenous peoples were their subjects — and often displaced and even enslaved them. Naval power, as well as guns and cannons, gave early European colonizers a significant military advantage over those who tried to resist. The Europeans also represented large central governments that could send many ships and soldiers. Few peoples in the Americas, Africa, India, Australia, and South Asia had developed strong central governments. As a result, most could organize only limited resistance — and the Europeans were eventually able to overcome this.

In countries such as China and Japan, European colonization efforts were less successful because these countries had strong central governments.

Voices

There is nothing but grief and suffering in Mexico and Tlatelolco [part of Mexico City], where once we saw beauty and valour. Have you grown weary of your servants? Are you angry with your servants, O giver of life?

— An Aztec poet, writing just after the Spanish conquest in 1519

Ideas

Is "cultural imperialism," which some people define as a non-violent form of imperialism in which one country imposes its values and beliefs on another, nothing but a different form of colonization?

The students responding to this question are Deven, who was born in India but is now a Canadian who lives in Calgary; Gord, a member of the Beaver First Nation near High Level; and Marie, a Francophone student from Medicine Hat.

Sure, it is. Just think about the Canadian film industry. Canadian films win international awards, but I know lots of people who don't watch them. They go to Hollywood movies. The big studios have the money for top stars and great special effects . . . prizes, promotions, you name it. No one forces Canadians to go to Hollywood movies. For most of us, it's just a choice we make — even if the choice is manipulated by Hollywood's huge advertising budgets.
Deven
Yes, I think cultural imperialism is a form of colonization, but I think it can actually make people stronger. First Peoples have been resisting various forms of imperialism — including cultural imperialism — for more than 350 years. If people are aware of it, and talk about it, and think about it, then they can make decisions and take actions that affirm their own culture.
Gord
English is pretty much the language of the Internet. Is this a form of imperialism? I'm not sure. Maybe it's just how things worked out. But it makes a big difference to surfers who speak French. French is an official language of Canada, but French speakers must safeguard our rights if we want equal opportunities on the Internet.
Marie

Your Turn

How would you respond to the question Deven, Gord, and Marie are answering? Do you think living next door to the U.S. affects your opinions on this issue? Should governments pass laws to resist cultural domination? What might these laws say? Why?

Effects of European colonial settlement

CheckForward

You will read more about the displacement of Indigenous peoples in Chapter 7.

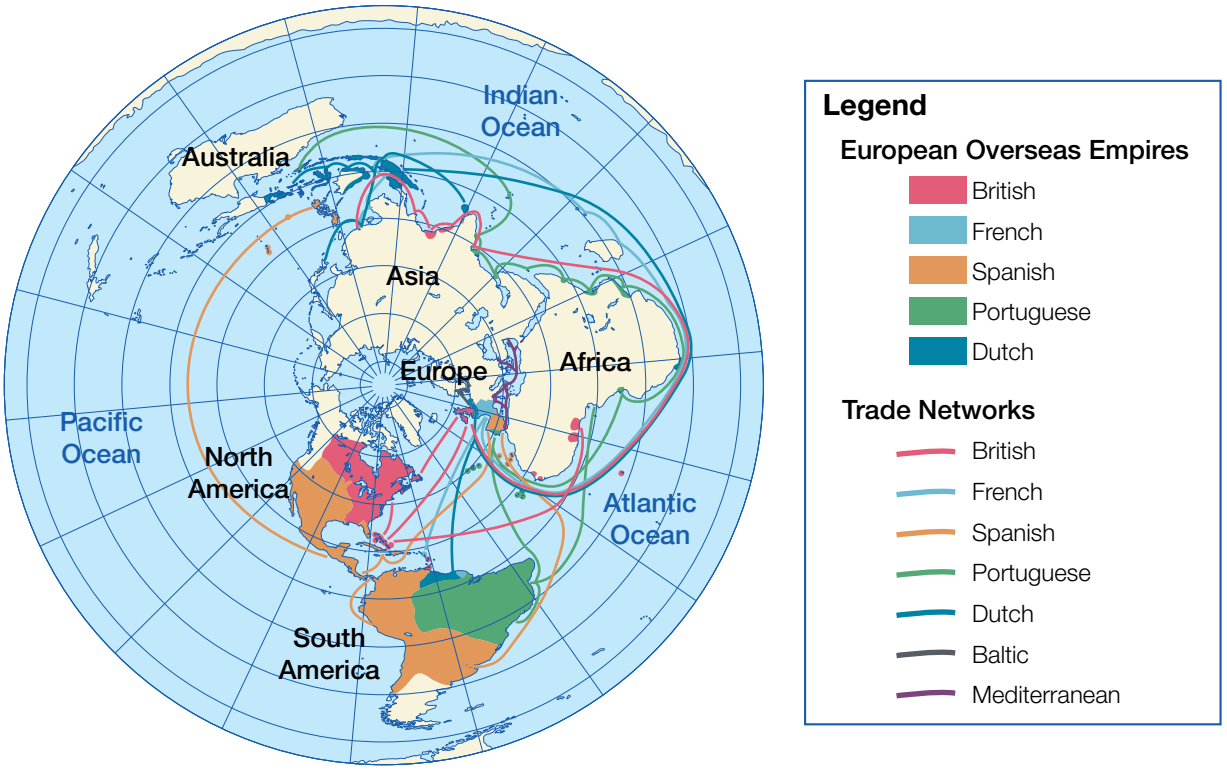
Once European countries established colonies, they encouraged settlers to emigrate from their home country to the newly acquired lands. This emigration served a number of purposes.

Settlers provided a pool of people to run the colony, supervise the gathering of resources, and protect the home country's trading interests.

Emigration also helped reduce conflict at home. Pressure to make European agriculture more efficient had created unrest as many peasants were driven off land their family had worked for generations. Encouraging these peasants to emigrate reduced the potential for conflict at home and helped establish European customs and culture in the colony.

As new settlers moved in, they usually displaced the Indigenous peoples who had lived on the land. This disrupted the way of life of Indigenous peoples and sometimes created conflict as one Indigenous group was forced to migrate to land that had traditionally been regarded as another group's territory.

Figure 5-7 Trading Empires, 1770



REFLECT AND RESPOND

In 1776, colonists in many of Britain's American possessions rebelled and launched a war that resulted in independence for the United States. In Britain, this war is often called the American War of Independence. In the United States, it is generally called the American Revolution.

Many First Peoples were drawn into this conflict. Some sided with the British, while others sided with the colonists. What name might First Peoples have given to this war? Sum up the perspective of each group — the British, the rebellious American colonists, and First Nations — in a statement of one to four sentences. Explain how the perspective of each group might have been shaped by the effects of colonial policies.

How did the consequences of historical globalization affect people?

Suppose a swarm of heavily armed people arrived at your front door and announced that they were going to move in and live with you. Your family could continue to live in the basement or another room, but you would have access to the rest of your home only when it suited the newcomers. How would you respond? Would you give in, fight back, or try to negotiate a better deal? Or would you come up with a different solution?

Europe's encounter with and treatment of the world's tribal peoples is . . . a tale of extraordinary human achievement in adversity, conferring on the victors the possession of much of the world's physical resources, and a tragedy of staggering proportions, involving the deaths of many millions of victims and the complete extinction of numerous distinct peoples. When viewed as a single process, the European consumption of tribal society could be said to represent the greatest, most persistent act of human destructiveness ever recorded.

— Mark Cocker, British journalist, in Rivers of Blood, Rivers of Gold, *1998*

Results of Contact

The Indigenous peoples of various continents faced difficult choices when the imperialist powers colonized their lands. And no matter where the contact occurred, the outcome was catastrophic for Indigenous peoples.

In Mexico, for example, Spanish soldiers led by Hernán Cortés had defeated the extensive Aztec Empire by 1521. In the aftermath, the Spanish imported plants and animals to the territory, set up gold and silver mines, and enslaved many Indigenous people to provide labour. The profits from these new industries flowed to Spain.

In North America, some First Peoples benefited from the fur trade and the introduction of European tools and technologies — but these benefits did not last. As Europeans built settlements and began farming, First Peoples were forced out of their traditional territories.

A more subtle issue was acculturation. Most colonists believed that the First Peoples they encountered should assimilate and try to be more like Europeans. And as First Peoples adopted new goods, technologies, and worldviews, their cultures began to change.

European diseases

Some historians believe that contagious diseases imported with European soldiers and settlers took the greatest toll on Indigenous peoples. In *Settling with the Indians*, for example, Karen Kuperman wrote: "European diseases did more than European technology to vanquish the American Indian in the early years of colonization."

Some estimates suggest that 75 to 90 per cent of the Indigenous people of the Americas — 8 to 10 million people — may have died as a result of contact. Most of these deaths were the result of diseases contracted by people who had no natural immunity against European illnesses and infections.

Examine the chart on this page (Figure 5-8). Does the evidence it provides support or refute estimates that as many as 10 million Indigenous people may have died as a result of contact? This chart appeared in a book published by New Internationalist Publications. Conduct an online search to find out more about this company. Does what you found out affect your view of the reliability of the evidence provided in the chart? Explain your response.

Figure 5-8 Estimated Indigenous Population of the Americas, 1492 and 1992

Region	Population, 1492 (millions)	Population, 1992 (millions)
North America	4.40	2.54
Mexico	21.40	8.0
Caribbean	5.85	0.001
Central America	5.65	5.07
Lowland South America	8.5	0.9
Andes	11.5	17.0
Total	57.3	33.51

Source: Ellwood, Wayne. *The No-Nonsense Guide to Globalization*. New Internationalist Publications, 2001.

Differing Approaches to the Indigenous Peoples of the Americas

When Europeans and the Indigenous peoples of the Americas first encountered each other, neither group had reliable information about the other. The early European explorers thought they had reached India, so they mistakenly called Indigenous peoples Indians. And the Indigenous peoples could not know that tens of millions of Europeans would soon leave their homelands to start over in the Americas, or that millions of Africans would also arrive — as slaves.

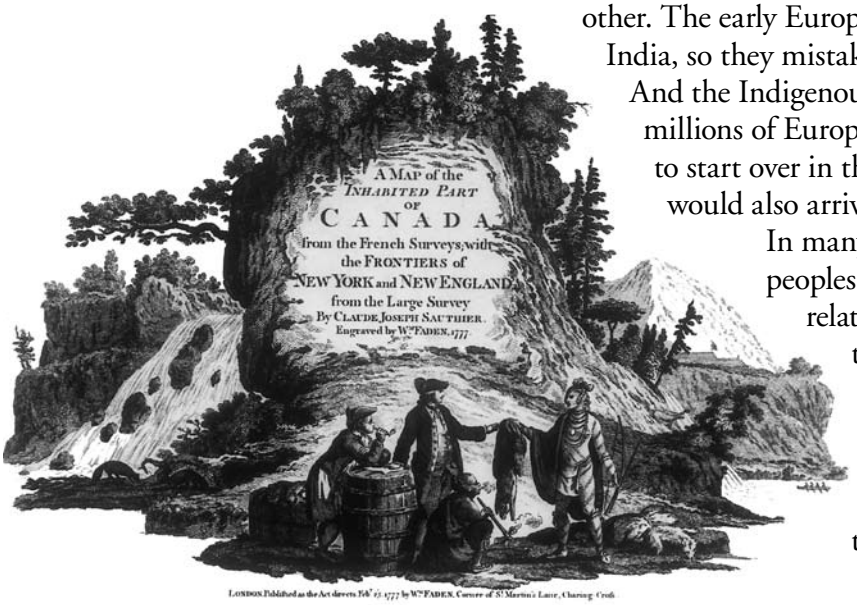


Figure 5-9 This drawing, which appeared on an early map of Canada, shows a European perspective on the fur trade. What does the title reveal about this perspective? If the drawing had been created by a First Nations artist, what do you think it might have shown? What title might it have been given?

In many cases, the survival of both Indigenous peoples and Europeans depended on the relationships they were able to form with the newcomers. In northeastern North America, for example, the French and British were after furs, particularly beaver pelts. But they did not know their way around or how to survive in the forests that covered the region. As a result, they relied on First Peoples to trap animals for them — and the two groups established a mutually beneficial trading relationship. The First Peoples delivered the furs to the Europeans. In return, they received trade goods, such as tools, cooking utensils, weapons, and decorative items.

Indigenous peoples who lived farther south encountered a different situation. The Aztecs of Mexico, for example, lived in an area where gold could be mined — and gold meant money, power, and status in Europe. When the Aztecs lost the battle for gold, the survivors were enslaved and put to work in mines and on plantations.

Efforts to halt the destruction

Some Europeans, such as Bartolomé de Las Casas, were troubled by the destruction of Indigenous cultures. A Spanish priest and historian, Las Casas had taken part in the conquest of Cuba, but he had been disgusted by the terrible cruelty he had witnessed.

Figure 5-10 The Spanish priest Bartolomé de Las Casas tries to persuade the Spanish king and his council to treat Indigenous peoples fairly. Las Casas's pleas fell on deaf ears.

Afterwards, Las Casas devoted his life to securing justice for Indigenous peoples. Unlike many Europeans, he believed that the Indigenous peoples were the true owners of the land where they lived. He tried to persuade Spanish authorities to change their policies and create communities where Indigenous peoples and Spaniards could work together to create a new civilization. But Las Casas's efforts were undermined by powerful European interests. Why might his efforts have been unpopular among Europeans?

One idea Las Casas regretted was his suggestion that Africans be imported to work on the new plantations. He had hoped — mistakenly — that they would be treated fairly.

Today, Las Casas is honoured in Spain and some former Spanish colonies as one of the first Europeans to speak out in defence of Indigenous peoples.

Slavery

Slavery has existed in many civilizations. In the ancient Middle East and Africa, for example, slavery was often used as an alternative to imprisonment or execution for criminals and people who could not pay their debts. People captured during wars were sometimes also enslaved. But enslavement for unpaid debts lasted only for a specified period. And other slaves, especially those who were well educated, might become high-ranking civil servants or tutors to the children of aristocrats.

The growing demand for labour to work on colonial plantations brought about two changes in these ancient approaches to slavery:

- Chattel slavery became common. A chattel is a possession, and chattel slavery meant that the slaves and their descendants were the private property of their owner.
- Indigenous peoples and captured Africans were enslaved specifically because of their racial origins.

In traditional civilizations, where anyone might become a slave through bad luck, slaves were granted some rights. But chattel slaves had no legal standing as human beings. The Europeans who dominated the Americas could not be enslaved, and they had no incentive to grant rights to slaves.

FYI

In ancient Israel, slaves were not expected to work on Saturdays, the Jewish Sabbath. A slave who was permanently injured by an owner had to be set free, and an owner who killed a slave could be punished. In addition, people were not allowed to return a slave who had escaped. By contrast, in the United States, the Fugitive Slave Act of 1850 punished people who helped runaway slaves. In ancient Israel, slavery was based on debt, but American slavery was based on race.

PROFILE

OLAUDAH EQUIANO
FROM KIDNAPPED CHILD TO GLOBAL CITIZEN

When he was just 11 years old, Olaudah Equiano was kidnapped in Nigeria by slave traders. Renamed Gustavus Vassa by the British naval captain who bought him, Equiano saw action as a gunpowder carrier during the Seven Years' War between Britain and France. Between naval battles, he learned to read and write, and by 1766, he had succeeded in buying his freedom. He remained at sea and in 1773 took part in the search for a polar route to Asia. Later, he returned to England and joined the growing movement to abolish slavery.

Equiano was a gifted writer, and in 1789, he published his autobiography, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African*. Describing the day he bought his freedom, he wrote: "All within my breast was tumult, wildness, and delirium! My feet scarcely touched the ground, for they were winged with joy . . . Every one I met I told of my happiness . . . I who had been a slave in the morning, trembling at the will of another, now became my own master and compleatly free."

The abolitionist movement was gaining strength, and more than 100 books on slavery were published that year. But Equiano's book was the only one written by a former slave.

Figure 5-11 This portrait of Olaudah Equiano appeared in his autobiography. Although Equiano campaigned to end slavery, he died in 1797 — more than three decades before slavery was abolished in the British Empire.

CHEAP LABOUR — THE LIFEBLOOD OF HISTORICAL GLOBALIZATION

To maintain the steady flow of trade between colonies and home countries, the imperial powers needed an abundant, reliable supply of cheap labour. Workers in the colonies kept plantations operating while others churned out finished products in factories at home. But cheap labour was critical to achieving high profits — and to find it, employers turned to slaves, indentured labourers, and children.

Slave Labour

Portuguese traders first arrived in West Africa in the early 1400s, and African slaves became one of the "products" they traded. This trade required the co-operation of West African leaders, who helped round up people to trade with the Portuguese.

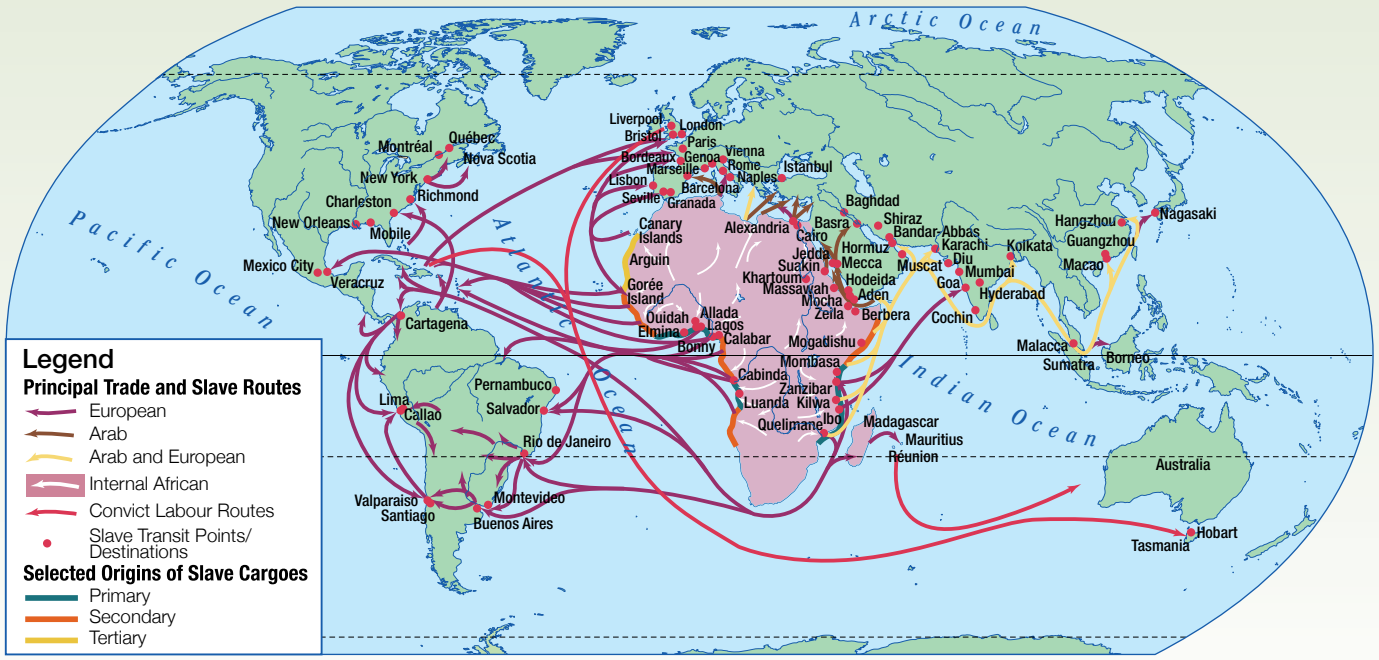
At the time, most of these slaves were sold in Europe as servants, and slavery was not an important part of the trading relationship between Portugal and West Africa. The Portuguese were more interested in other products, such as gold, pepper, ivory, gum, beeswax, leather, and timber.

This changed in the early 16th century when Spain needed large numbers of slaves to work on the large plantations that were being established in its colonies. As other European imperial powers, such as Holland, France, and Britain, colonized the Caribbean and set up their own plantation economies, they, too, joined the slave trade. Later, the United States also became involved.

African slaves were considered ideal plantation workers because they were often skilled in agriculture. They were also used to working in tropical conditions and were able to resist the tropical diseases that often killed other workers.

Slavery continued in some parts of the world until well into the 20th century. Though estimates of the number of Africans transported as slaves vary, French historian Jean-Michel Deveau has suggested that between 11 and 15 million were forced to migrate in the 18th and 19th centuries, when the brutal trade was at its height.

Figure 5-12 The Slave Routes



Indentured Labour

Slavery was legal and widely accepted in North America, where it was common in warmer southern areas that supported a plantation economy. It was less common in northern parts of the continent, where the climate would not allow year-round agriculture. Maintaining large numbers of slaves over long, cold northern winters was not practical.

In northern areas, a more common source of cheap labour was indentured workers. An indenture is a contract, and European workers — usually the poor — could sign a contract with a colonial employer who would pay to transport them to the colony. In return, an indentured labourer agreed to work for little or no pay. The indenture usually covered a period of four to seven years, but once this term ended, the worker was free.

In the 1600s, between half and two-thirds of all European immigrants to what is now the United States arrived as indentured workers. The indenture system was also common in South America. In the 1800s, for example, slavery was abolished in Guyana, and many slaves started farming for themselves. As a result, plantation owners turned to India as a source of cheap indentured labour.

Child Labour

The industrialists whose factories in home countries turned colonial raw materials into finished products rarely used slaves. They preferred to hire labourers who would work long hours for low wages — and who could be dismissed during slowdowns.

Children were an ideal source of cheap labour. The children of the poor had always been put to work as soon as possible to help their family. But working with other family members was quite different from working in a factory under an overseer. Children were especially valued for sweeping chimneys and dragging carts though mines because their small bodies could fit into tight spaces.

Starting in the 1830s, reformers tried to improve labour conditions, especially for children, but often without much success. In North America and many European countries, child labour continued until well into the 20th century. In some parts of the world, it continues today.

Figure 5-13 These children are carrying clay that will be used to make bricks. Child labour ended only when countries introduced compulsory education. Children who, by law, must be in school cannot also be at work.

Explorations

1. How did business owners benefit from slave labour, indentured labour, and child labour? Who else benefited? Why do you think it took so long to persuade governments to pass laws banning these practices? Whose interests would governments have had to take into account?

2. Create a slogan to rally people to protest slave labour, indentured labour, or child labour. Think about how companies use slogans to advertise their products today (e.g., McDonald's "I'm lovin' it!" and Nike's "Just do it"). Your slogan should be short and convey a powerful message. Adding a visual or logo would enhance the message.

Responses to Slavery

Slaves were rarely allowed to learn to read or write or to leave their plantations unsupervised. They worked in harsh — often brutal — conditions and had little control over their lives. But few people outside the plantations knew what was going on.

By the late 1700s, however, books like Olaudah Equiano's autobiography started to publicize the harsh treatment of slaves and many Europeans came to oppose the practice. The abolition movement began to grow.

At first, abolitionists experienced little success. The people who wanted to maintain slavery were often wealthy and powerful slave owners — and they lobbied governments to maintain slave laws. Gradually, however, public opinion turned against slavery, and by the 19th century, many countries were passing laws to make it illegal.

FYI

In 1793, John Graves Simcoe, lieutenant-governor of Upper Canada, tried to abolish slavery in what is now the province of Ontario. But some members of the province's governing council were slave owners and they persuaded Simcoe to water down the law. They were allowed to keep their slaves, but no new slaves could be brought into the province. Still, Simcoe's act was the first attempt to limit slavery in the British Empire.

MAKING CHOICES

MAKING CHOICES MAKING CHOICES

WILLIAM WILBERFORCE SPEARHEADING THE CAMPAIGN TO END SLAVERY

When William Wilberforce joined the British abolitionist movement, his stand was unpopular. Well-educated and eloquent, he had been elected to the House of Commons as a young man in 1780. Four years later, he converted to Methodism, a religious movement that encouraged social reform, including opposition to slavery. It was then that he started his lifelong campaign to end what he called the "wretched" business of slavery.

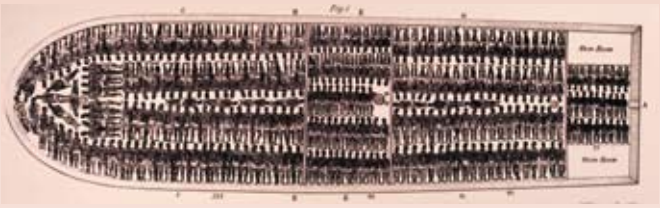


Figure 5-14 This drawing shows slaves crammed into the hold of a ship. During the month-long voyage across the ocean, people were fed little and had to lie in their own filth.

In 1807, Wilberforce scored an important victory when he persuaded Parliament to pass a law banning the trade in slaves, but his goal was to ban slavery completely. His dedication to this cause won him many powerful enemies, and his critics often accused him of being a fanatic. In a speech, he replied to critics, "They charge me with fanaticism. If to be feelingly alive to the sufferings of my fellow creatures is to be a fanatic, I am one of the most incurable fanatics ever permitted to be at large."

It took a long time, but Wilberforce and the abolitionists finally triumphed. The Emancipation Act, which abolished slavery in Britain and the British Empire, was passed by Parliament in 1833 — three days before he died. The law came into force in 1834.

Explorations

1. William Wilberforce was often called a fanatic. Is strongly supporting a cause always good (that is, constructive)? Always bad (that is, destructive)? Work with a partner to list five examples of constructive and destructive ways of expressing strong opinions. An example is provided.

Constructive	Destructive
Raise money for trip to the team finals to show strong support	Badmouth visiting fans

2. Was involvement in the slave trade morally better or worse than owning slaves — or did it amount to the same thing? Reflect on this question and summarize your view in writing. Share your summary with a partner and discuss the differences in your positions. Did your partner's view persuade you to change your position? Prepare a final position to share with the class and be prepared to defend it.

The Grand Exchange

When Columbus returned to the Americas in 1493, he had no way of knowing that his voyage would change the world. Aboard his ships were seeds, fruit trees, and livestock. This cargo would start a revolution that would change the diet of the world forever — and form the basis of a trading process that is sometimes called the **grand exchange**.

Changing the diet of the world's peoples

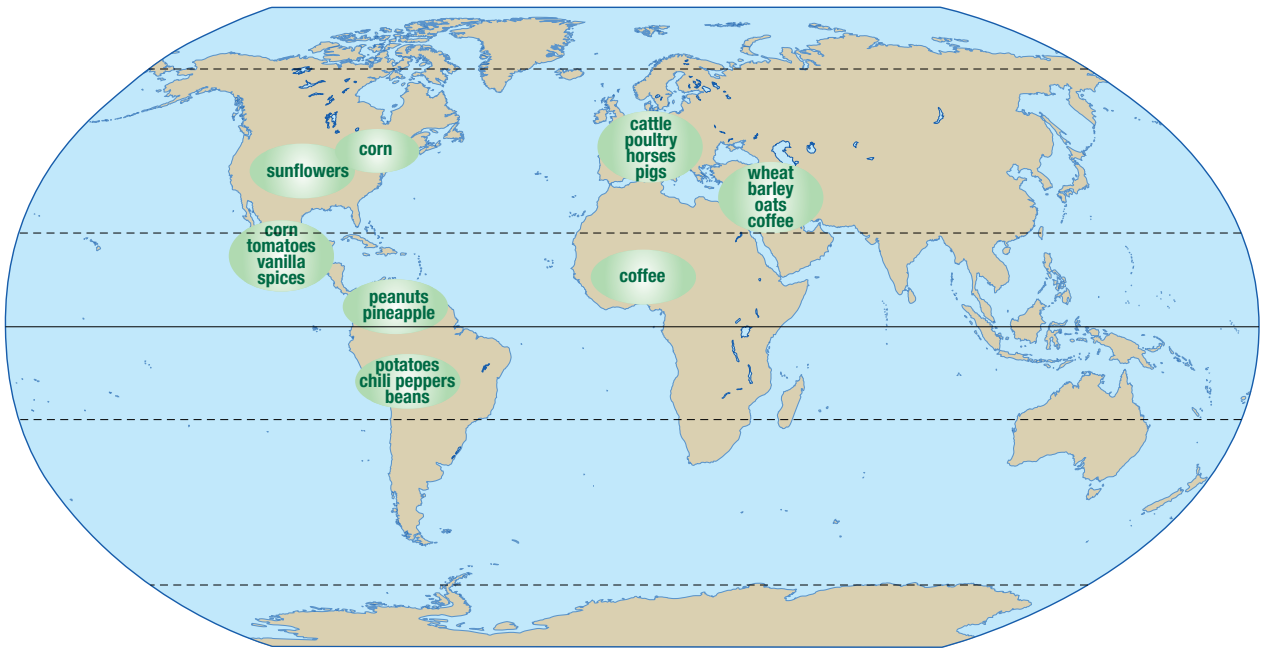
Sunflowers are an example of how the grand exchange worked. Sunflowers are native to the Great Plains of North America. Exported to Europe, they thrived in cold northern areas, such as Russia. When Russians started growing them, they provided people with a welcome new cooking oil. In return, wheat, barley, and oats arrived in North America from Europe and the Middle East, eventually making the Great Plains "the breadbasket of the world."

Coffee had been cultivated in Africa and, later, Arabia before it was imported to the Americas. There, it became an important new crop in the Caribbean and Brazil. Cacao, which originated in tropical America, was exported to Europe, where it was used to make cocoa and chocolate. Peanuts, vanilla, sweet and hot peppers, lima beans, pineapple, tobacco, tomatoes, and potatoes are some of the many other crops that arrived in Europe and Asia from the Americas. And cattle, poultry, and pigs were exported from Europe to the Americas, where they are staples in the diet of people today.

In many cases, these new crops started out as luxuries that only wealthy Europeans could afford. But they were grown in such large quantities that prices fell, and more and more people were able to afford them. This changed the diet of entire societies, both in Europe and elsewhere. Because of these widespread changes in the way people lived, many historians believe that the grand exchange was a key factor in historical globalization.

Figure 5-15 Coffee houses, such as Lloyd's Coffee House in London, England, became popular meeting places in 17th-century Europe. They were favourite places to exchange information, as well as drink coffee. How is this development echoed today?

Figure 5-16 The Grand Exchange



Industrialization and Social Change

The improved technology that enabled Europeans to travel far and wide had far-reaching economic, social, and cultural effects on the entire world. But these were not the only technological changes that would profoundly affect societies and cultures.

The Industrial Revolution

By 1750, European consumers were demanding more goods and industrial entrepreneurs were stepping forward to meet this demand by developing machines that could produce goods more quickly, more efficiently, and more cheaply than ever before. This process started in Britain when the steam-powered engine was invented. Other inventors used the steam engine to create new ways to mechanize the manufacturing process.

Until then, most manufacturing had occurred in people's homes. In the textile industry, for example, spinners would work at home to make thread from raw wool or cotton. This thread would then go to a weaver, who would work on a hand-operated loom.

Ten spinners were needed to make enough thread to supply one weaver. This changed in 1764, when the spinning jenny was invented in Britain. This mechanical spinning wheel enabled spinners to keep up with weavers. Later, the power loom was invented, enabling weavers to make more cloth even more quickly.

These new machines were large, expensive, and often required many workers to operate them. Only the rich could afford to buy them, to build factories to house them, and to hire the workers needed to operate them. As factories were built, cheap machine-made products gradually replaced handcrafted goods — and traditional craftspeople were driven out of work.

This new way of working — in factories — sparked dramatic economic, social, and cultural changes. As a result, the century between about 1750 and 1850, the era when industry became mechanized, has become known as the **Industrial Revolution**.

As the first country to industrialize, Britain had a head start on the world. By 1830, it had become the leading industrial power, producing two-thirds of the world's coal, half its iron, and half its cotton cloth.

Think about what might have happened if you were a home-based British weaver in 1800. What choices might you have faced when machines began doing your work? How do you think you would have responded to these choices? How might your children's lives have been different from yours?

FYI

Industrialization was such a powerful force that it even changed the English language. At one time, "manufacture," a word formed by combining the Latin words *manus* (hand) and *facere* (to make), meant exactly what it says: to make by hand. With industrialization, the meaning of this word changed. It now means "to make by machine." And at one time, a place where goods were made was called a "manufactory" — but this was shortened to the word that is familiar today: factory.

CheckForward

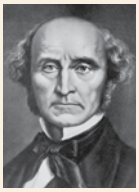
You will learn more about how industrialization affected colonies in Chapter 6.

Figure 5-17 Before industrialization, some families, like the one shown in this painting, worked together to both spin thread and weave cloth. What evidence about the family's lifestyle does this painting provide?

Figure 5-18 The workers in this cotton mill are doubling thread — making it into a thinner, more uniform strand. Compare this drawing to the painting in Figure 5-17. What differences do you see?

POINTS OF VIEW

Points of view and perspectives on the consequences of historical globalization have changed over time. The following are examples of some of these points of view and perspectives.



John Stuart Mill was a 19th-century British philosopher and political economist. The following excerpt is from his book *Principles of Political Economy*.

> The removal of population from the overcrowded to the unoccupied parts of the earth's surface is one of those works of eminent social usefulness . . . To appreciate the benefits of colonization, it should be considered in its relation, not to a single country, but to the collective economical interests of the human race . . .

Tunde Obadina is an author and director of Africa Business Information Services, an online source of information and analysis on African business and economics. The following excerpt is from an article published in 1999.

> It is difficult to give an objective balance sheet on colonialism. Those who contend that it made no positive impact are as dogmatic as those who present it as the salvation of Africa. What is unequivocal is that it was an imposition of alien rule. Whatever may have been its pluses and minuses, colonialism was a dictatorial regime that denied people's right of self determination. It brought death, pain and humiliation to millions of its victims.

Jimmie Durham is a Cherokee visual artist and activist in the American Indian Movement. The following are verses from a 1993 poem he wrote about Columbus Day, a holiday that is celebrated in the United States and other countries.

Columbus Day
by Jimmie Durham

> In school I was taught the names
> Columbus, Cortez, and Pizarro and
> A dozen other filthy murderers.
> A bloodline all the way to General Miles,
> Daniel Boone and General Eisenhower.
>
> No one mentioned the names
> Of even a few of the victims.
> But don't you remember Chaske, whose spine
> Was crushed so quickly by Mr. Pizarro's boot?
> What words did he cry into the dust?
>
> . . .
>
> In school I learned of heroic discoveries
> Made by liars and crooks. The courage
> Of millions of sweet and true people
> Was not commemorated.
>
> Let us then declare a holiday
> For ourselves, and make a parade that begins
> With Columbus' victims and continues
> Even to our grandchildren who will be named
> In their honor.

Explorations

1. Write a short summary of the message of each writer. Share your summary with a partner. Discuss the similarities and differences in your interpretations. Did your own responses change as a result of your discussion? Explain why or why not.
2. Explain how the excerpts illustrate differences in points of view and perspectives over time and across cultures.

1. Review the three rounds of globalization identified by Ashutosh Sheshabalaya on page 117 of this chapter. Predict what a fourth round might involve and when it might begin. Explain the reasoning behind your prediction (e.g., what is happening today to influence your prediction).

2. With a partner or small group, create a visual — on paper or in a computer program — that shows one point of view or perspective on one way historical globalization has affected the world today.

   Then ask your classmates to analyze the point of view or perspective you selected. To help them do this

   - provide a detailed description of the people — who could be you and your partner — or group whose point of view or perspective you have chosen
   - develop at least two powerful questions to help guide the analysis

3. Suppose a time machine has brought Christopher Columbus into the present. He spends a few days here before returning to his own time. While he is here, he studies up-to-date maps of the world and hears the news that flows in from everywhere.

   What message about each of the following do you think he would take back?

   a) colonization

   b) the treatment of Indigenous peoples

   c) the results of his voyages

   d) his place in history, from several points of view and perspectives

   Write a short speech — two or three paragraphs — that Columbus might make to the Spanish king and queen, who sponsored his voyages, when he returns to his own time.

4. Over the next three school days, keep a list of the basic foods that you eat (e.g., ketchup is not a basic food, but potatoes are).

   At the end of this period, conduct research to find out where these basic foods originated (e.g., potatoes are native to Peru in South America).

   Choose the food that you think had the greatest effect when it was introduced to new countries and cultures. Create a poster that shows the importance of this effect. On your poster, include the three or four criteria you used to help make your choice.

Basic Foods		
Day 1	Day 2	Day 3
puffed wheat		
milk		
sugar		

5. Read the following two quotations on this page and summarize the message of each. Then explain how each is linked to this chapter's issue: To what extent did early globalization affect peoples of the world?

Share your responses with a partner. Discuss the differences, and if necessary, edit your response.

J. Michael Adams and **Angelo Carfagna** retell this story in their book, *Coming of Age in a Globalized World*:

> In the 1770s, [residents of the Virginia colony in the United States] invited a local Native American community to send six of their members to Williamsburg College. Here is the reply from the Native Americans:
>
> > We thank you heartily. But you, who are wise, must know that different nations have different conceptions of things, and you will therefore not take it amiss, if our ideas of education happen not to be the same as yours . . . Several of our young people were formerly brought up at your colleges: they were instructed in all your sciences; but when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, or kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counsellors, they were totally good for nothing.
> >
> > . . . to show our grateful sense of [your offer], if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education; instruct them in all we know and make men of them.

In their book, *Indigenous Cultures in an Interconnected World*, **Claire Smith**, an Australian archeologist, and **Graeme Ward**, a senior research fellow at the Australian Institute of Aboriginal and Torres Strait Islander Studies, wrote:

> The unchecked expansion of European nations since the sixteenth century has signaled over 400 years of significant change for the world's Indigenous peoples. This process of colonization did not end with the arrival of European people but persisted as European goods, European technology and European beliefs perpetuated the process of invasion. Globalization threatens to accelerate this process of colonization.

Think about Your Challenge

Review the material in this chapter and the activities you completed as you progressed through it. Make notes about ideas that could be useful in preparing for the four-corners debate. Start preparing the criteria and critical questions you will use to evaluate the material you are thinking of exploring as your contribution to the debate.